/222 cont./

*301 painted and covered with rolls of wax, which apparently is supposed to represent such a painted lip-plug (Pl. 45, Ill. 7).

*301 184 This sequence was precisely observed everywhere. Only in the first village near Leopoldina were deviations found. Here the boy, as /223/ has just been mentioned, wore a wooden lamella, and later a wooden button, like his older brother and the [177] father. This family was civilized; they hesitated to walk around with long plugs in front of the Brazilians. On the whole, long [152] plugs are regarded as a sign of vanity, which is why older people, for example, can never wear them without making themselves ridiculous. The young people in the first village felt too superior to their savage fellow-tribesmen to wear such ridiculous things; hence they contented themselves with the dignified button of the old people.

*301 [324] The stone lip-plugs (mănă'dĕlĕ; mănă = stone, mănădĕrĕzo = rock crystal) are a special kind. They are cut to shape out of quartz, rock crystal, or /Ills. 61-63 appear here/ alabaster and then smoothed so that they look as though they were polished. The mouthpiece is greatly widened; the lower end runs out into a thickening (Ill. 62). Such lip plugs are worn only by unmarried men and only at special festivities. When they marry, they give it to a young relative. Since the stone lip-plugs are very thick, the lip hole must first be enlarged. This is done by the insertion of ever thicker wooden plugs. I saw only one specimen of such a lip plug, and, to be sure, in the south horde, but could not acquire it. I learned about a second specimen /224/ in the south [439] horde only long after we had left the village. They are not made by Karajá, but by the Tapirapé, with whom the Karajá of the [438] north horde barter for them. Those of the south horde again buy [435] them from those of the north horde, the price then allegedly amounting to a canoe, an ax, a pot, and a bush knife. In other words, they are very expensive and are therefore, and because they are very fragile, cautiously handled and kept carefully [448] wrapped in cloth. At the present time, when the Karajá have a feud with the Tapirapé and are therefore no longer able to buy stone lip-plugs, their value has naturally increased many times over.

/224 cont./

*301 [304] [602] b) Ear ornaments. The hole serving to receive the ornament is made in the ear lobe, close to the inner edge; it is pierced soon after birth by the mother or a relative (uncle) with a monkey bone or tucum splinter.

Ornaments which differ according to age levels are worn in this hole by both sexes; they are not constantly worn, however, but are put on only occasionally, according to mood..

[237] Children of both sexes, above all the smallest ones, wear the ear ornament called kuādjū (= capybara tooth). A tulip of colorful parrot feathers is fastened to a short, thin palm-wood stem with wax and a wrapping of cotton thread, and in its calyx-bottom there is a mother-of-pearl disk, generally 2.2 centimeters in diameter. From the center of this there rises a rodent tooth (capybara = kū(w)ā; according to Ehrenreich, agouti), which is usually wound round with a black cotton thread (Ill. 63).

The specimens that I brought back show certain differences. The tulip usually consists of yellow-red parrot feathers; the disk is sometimes also surrounded by an inner wreath of small, clipped red feathers. The mother-of-pearl disk sometimes bears one or more concentric wax rings. One specimen has a wax disk in place of the mother-of-pearl disk, and in the case of five others the disk is lacking entirely; the tooth rises directly out of the calyx and in one specimen is wound on its lower part with raw white cotton. Four specimens of the collection have small pendant feathers which hang down from the stick on thin string (1).

1. Ehrenreich, in addition to similar specimens, brought back another on which the disk bears a cross of black string. Perhaps it comes from the Sambioá; see the next footnote /see p. 118 /.

[136] This ornament was worn mostly by babies and children from two to three years old, and, to be sure, constantly; among bigger children it was encountered only sporadically (Pl. 18, left). It is a very precious ornament. The capybara is difficult to hunt because of its timid nature, hence the rodent teeth are

/224 cont./

*301 very expensive, and they are all the more expensive the smaller
435 they are. They are used as money for buying boats; one buys
[434] a boat for wo such teeth. They are stored in the packing shown in Illustraton 64: two long and two short teeth are tied together at the lower part with cotton threads and partly coated with wax. /Pl. 45 appears here./

*301 /225/I obtained the gourd disk in Ill. 65 under the name of ăndŏhŏnālĭ. It is covered with four concentric wax rings, some of the interspaces of which are painted red; in the center there are three holes. Allegedly this is supposed to be a disk of an ear rosette, but I did not see such large disks elsewhere. [532] On the dance masks, however, there are large ear rosettes; perhaps it s the disk of such a mask rosette.

The mature young people of both sexes wear a slightly different ear ornament, but only occasionally, probably more as a festive ornament. It is called dŏhŏlūā (= dŏho-eye; the mother-of-pearl disk in the center was also called this). A feather rosette is put on the front of a taquara stick by means of a cotton wrapping, and the middle of it is covered with a mother-of-pearl disk with a wax button in the center (1) (Ill. 66 a, b). Ills. 65-67 appear here./

. Ehrenreich brought back a few specimens with a wax cross on the disk. I never saw such ear rosettes. Königswald (Globus, Vol. 94, p. 219) states that these only come from the Šambioá, whereas those of the Karajá show only the wax button. My findings would agree with this. See also the previous footnote /see p. 117/ and compare in this connection the Šavajé /see pp. 315-316/.

[184]

[TEXT continues on p. 120]

/278 cont./

9. Trade, Money, Measures.

484 The Karajá undertake their boat trips and land journeys almost entirely for the sake of fishing and for supplies of raw ma-
437 terials. Trade among themselves is carried on only during
438 occasional visits. For example, Pedro took huge quantities of urucú kernels along to his home (Village 2) from Village 19. as the reason he said that there was no urucú above the Rio Tapirapé; he probably meant none of the one particular, very highly appreciated kind providing red coloring. In the villages north of the Tapirapé mouth there was also urucú coloring matter pressed into rolls or into the form of flat cakes, which were sold in such packings. The south horde seems to be dependent on the north horde in various other respects: they buy or bought bow wood, red coloring for painting the pots, stones for stone axes, net coverings, stone lip-plugs, and tamed araras from the north horde, who either produce these themselves or acquire them from the Tapirapé or Šavajé.

From the Šavajé, who are regarded as very rich, they buy tobacco seedlings, manioc roots, arrows, net coverings, etc.

437 They carry on trade with the Brazilians, in part through the
439 Brazilian boats passing by, to whom they offer wax in large balls for calking their boats, as well as manioc, chickens, and fish, in exchange for tobacco, salt, farina, beads, and knives, and in part on great trading expeditions which they themselves undertake in August and September to Santa Maria and sometimes even to Conceição. For this purpose they collect beforehand on their fishing expeditions in the Rio Tapirapé and the many lakes of the river great quantities of turtles, turtle eggs, dried fish, etc., in order to exchange these in the large Brazilian towns for products of European civilization, /279/ especially iron tools, material for blankets for the cold nights, ornamental beads, tobacco, and salt.

437 There are no special standards of value in trade; simple
435 barter still takes place. Among themselves, however, they have fixed prices: a boat costs one ax or two capybara teeth, etc.

/279 cont./

435 In dealing with us it was necessary first to establish special values. From experience they know approximately the value of chains of beads, knives, shears, axes, and even in their own demands they put this in definite relationship to the value of the trade item concerned. In general they evaluate their objects well, know how to distinguish articles of little value from useful ones, and ask correspondingly varying prices. It was only in the beginning that one had difficulties in each village until the mutual appraisal of value was successful.

436 The simplest medium of exchange was Goyaner roll-tobacco; one piece three fingers long was regarded as a unit of payment for finger rings, lip-plugs, clay and wax figures, one photographic session, etc. For larger objects, glass beads served as the most common medium of exchange. The small change, so to speak, was a chain of about 100 beads. Color and size of the
435 beads naturally altered the value, but this differed greatly, depending on the fashion that happened to prevail in the village, so that in one village small white beads, in another large blue ones, were valued the highest. All colors were accepted; they disliked taking green, as well as transparent beads; on the other hand, they liked white and blue ones and liked best yellow and red ones. With such chains of beads, smaller ornamental objects, arrows, and the like were bartered. Of higher value were small knives, mirrors, shears, fish hooks (as strong and large as possible) for larger ornaments, utilitarian objects, medicines, toys, etc. The most highly valued were forest knives (facão), axes (especially North American ones with a blue upper part), and cotton fabrics (one piece = four meters). For one of these pieces one received a boat or a lance, a bow with arrows, a feather head-wheel, a travel attendant for eight to ten days with free board and lodging. Of their goods they most highly valued net coverings, stone lip-plugs, and capybara teeth.
[430] For these one had to give goods valued from 30-50 marks. Dance masks were not for sale at all.

/279 cont./

437 Trading proceeded very quietly. The Indians brought their articles and stated their demands; after carefully examining the object, I made my offer, or possibly the object was refused. They regularly asked to see the article concerned, whether it was a bead chain, mirror, knife, shears, etc. Then it was given to an expert for approval; they have such persons for beads, iron implements, cloth, etc. Only after this one had expressed approval was the sale completed. Otherwise I was obliged to show other things. The exchanged object then went from hand to hand, was tested or tried on by everyone, and did not reach the hands of the owner until afterwards. Iron implements were subjected to the nail test, beads to the tooth test. Dull /280/ iron implements, beads that broke, or used objects were not accepted. For the rest, everyone let the others bargain for themselves, did not interfere, and gave his opinion only if asked, a very pleasant custom.

435 804 There are no special measures. They want knives and shears as large as possible; quality is less important. Otherwise I only saw how boats were measured. Ordinary boats reach from the foot to the knee, higher boats up to one handbreadth above the knee; for such boats the Indian pays two capybara teeth. In the barter with us the cupped hand or small gourds and mussel shells served as dry measures.

10. Techniques.

463 438 Apparently everyone makes his own implements and tools. Only occasionally did I observe that individual persons made certain things in larger quantities; for example, in Schischá pots and sieves were made, probably for Brazilian use; in José's village, hats, in Alfredo's village, mats were made in quantities. This and the statements about the purchase value of certain objects seem to point to a trade among themselves and accordingly probably also to manufacturing by certain persons beyond their personal needs.

/284 cont./

320 321 The utilization of the animal kingdom for technical purposes is likewise confined within narrow limits.

F. Bones have multiple uses when sharpened to a point. The thigh bones of the jaguar, tapered and sharpened, are used as spear points; the cutting surfaces and edges are carefully smoothed. Howling-monkey bones (ăzõdĭ) find the most use as lip plugs, piercer for lip and ear holes, and points for the fish arrows. It is not known what kind of bones are used to make the small needles for sewing hats, which are round in front and bear a small eye in the flat end-piece (Ill. 140). All these /285/ bone tools are well polished. Unfortunately I could learn nothing about how they are made.

A piece of the breastplate of the tartaruga is made into flat spindle disks (Ill. 144a).

The hard palates of the pirarucú fish are used in their crude state as a grater, as well as the teeth for ornaments and tools. The incisors of the capybara are fastened as the supreme ornament on the mother-of-pearl disks of the ear rosettes of small [235] children. These teeth are among the most valuable objects of the Indians, for the timid animals are very difficult to hunt. They are kept in pairs of equal size, usually a pair of smaller ones and a pair of larger ones are placed one on top of the other, glued with wax, and wound with cotton threads (kũwã, Ill. 64). The tooth of the cutia is lashed to a wooden stem with cotton thread and, mounted in this way, serves for grooving the clubs (Ill. 122).

Shells are used in part in the crude state, in part worked. The most important kinds are (Pl. 45, Ill. 1 a-c): the triangular shell (bũlŭ), the mother-of-pearl shell (ŏgĭnŏhŏ), the two-pointed shell (dĭlĭ, ĭdjĕ). Lip plugs are made from the fine two-pointed shell or the thick triangular shell, and from the latter in such a way that the freely projecting, arched end is removed from the thick, hinged part of the shell. Nothing is known about the manner of manufacture; the edges are well ground. Mother-of-pearl shells are ground on stone into small round disks for ear rosettes and stool eyes. Crude, rectangular pieces of shell with